14/Orr & Gilks D-4 (no date) 1931 FL12 Masai FL15
Kilonyo FL10
Ka~~mba~~ FL1

Ca. in gms. per 100 gm. dry matter in leaves used by :—

Leaves.	Men and women.	Leaves.	Women only.	Leaves.	Women in towns.
Mathenge	0·74	Mwange	1·72	Kalowa	0·41
Kivoo	0·96	Mukoso	0·81	Mwange	0·48
Ngoloa	0·48	Nduma	0·44	Mwaiyo	0·66
Kalio	0·62				
Average	0·67		0·99		1·06

It has been noted, however, that the tendency throughout the reserve is for men to eat much less of the green leaves than the women do. It is stated that in some districts they eat none. A reason given for this, in a reply to the questionnaire from one of the native chiefs, is that " . . . . . such food prevented them from being swift of foot if defeated in battle by the Masai."

Estimations of manganese were made in some foodstuffs (Appendix I, Table II). The level in white millet and maize was found to be similar to that found in these foods grown elsewhere, but the manganese content of Kenya green leaves was found to be very much higher than that of edible leaves in this country. The following table shows the nature of the differences found (Richards, 1930) :—

Manganese in mgms. per 100 gms. Dry Matter.

Kenya Samples.		*Home-grown Samples.*	
Red millet	40·19	Oatmeal	6·9
White millet	2·66	Barley	2·61
Green leaves ..	8·69 to 51·21	Cabbage	1·86
Average	30·0	Lettuce	13·30

The manganese content of plant ash used as a salt substitute was also found to be very high, the values for two samples being 410 mg. and 202 mg. per 100 gms.

(ii) *Salt Substitutes and Mineral Waters.*

The ashes of water plants (Appendix I, Table IV) largely used as salt substitutes by women, especially during pregnancy and lactation, contain significant amounts of calcium and sodium. The average calcium content of seven samples, procured at native markets or in the villages, is 3·4 per cent., and the average sodium content 7·3 per cent. One of the samples analysed stands out from all the others by reason of its high calcium content, which is 10·48 per cent. as compared with values ranging from 1·0 to 1·5 per cent. for the others. This sample was bought at Wandiga's market, and the ash from this market, and that from neighbouring swamps on the Kagumo River, which is probably identical with it, appears to be more in demand than any of the others mentioned in replies to the questionnaire.

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/Husbands (cont./ husbands. Duties to whom a woman has given birth from that living with another man belong to the husband, even though they also call their genitor father.

They observe an immature form when the woman has been made pregnant by another who is sick or old or feeble. Ascendion in the form of a potion are used, which are said to be noxious during the first two months of pregnancy. After two months of pregnancy they wait for parturition and kill the newborn child.

They are accustomed to having intercourse lying on their sides, the woman's upper knee placed over the man's loins. They do not customarily cohabit except at night. They are afraid of coitus in daylight, lest the man's blood transferred to the vessels of his wife would cause nothing but water.

Boys and girls slowly begin to practice cohabitation at the age of eight to ten.

It is considered extremely dangerous to touch wind in the presence of women.

V.

Pregnancy. -- Behavior of the pregnant woman and her husband. -- Confinement. -- Festivities in connection with the birth. -- Twins. -- Deformed child. -- Killing newborn children. -- Behavior of the woman in childbed. -- The newborn child. -- Childhood. -- Children's games.

As soon as the woman feels pregnant, the spouses separate until after the coming period, which lasts approximately 1 1/2 to 2 years. Another man may not touch the woman during this period, any more than her husband. This injunction, however, seems to be little

[illegible] /1st copy/

observed, since as a rule a new pregnancy ends the nursing period. The pregnant woman observes the ceremonies that she previously does, in order — as the Talmud explains this custom — not to notice them. During the first five months of pregnancy the woman lives as usual with respect to food and drink. Then she is given a broth of long [illegible], and always cooked with a bitter-tasting root herb (H)

2. From A Mishnic collection.

called al mukosin, and milk, only the latter during the last month. Through this the woman is supposed to become so exceedingly thin as possible, so that the birth will proceed easier. She may not eat the meat of fallen animals. The husband during this time need not subject himself to any special diet or special acts, but he may not go to war, for it is believed that he would die on the way. Shortly before the delivery the husband may not leave the house or be [illegible] society. If he should have a crippled person or even him because of his infirmity, the awaited child would come into the world afflicted with the same defect. /To/ the a successful delivery the pregnant woman prays "[illegible] [illegible] [illegible]" (I)

3. On an Assyrian

• "God let come out healthy — the woman," as the unborn child is called. The woman gives birth in her hut, which on this day may be entered only by women and girls. A midwife (all privileges) [illegible] provides or performs the necessary assistance. If the newborn child is a boy, the midwife calls out that blood should be drawn from an ox so as to lead to the women to childbed; in the other case, from a heifer. Through this the father also learns the sex of the newborn child. During the birth process the women who are in the hut or standing around it cry so /as/ to help out assistance in drill, often plaintive voices. The birth of a boy is more desired than that of a girl, but the greatest joy prevails at the birth of twins, especially if both are boys. In that case the woman often keeps only the first-born child with her, while the second one is cared by another suitable

[illegible]

[illegible] cases and leaves of a [illegible] (*Calotropis procera* Willd.). To both is ascribed the effect of promoting the recovery of the birth organs. This is further assisted by putting on a leather belt (*ad gindle*, *A. ghaghra*) 30 centimetres wide. As a means for strengthening and for increasing the milk secretion, one gives the nursing woman a root decoction of *Ai asaira* (*Cleome viscosa* Roxb.) mixed with fat.

During the first weeks of life the newborn child, which, incidentally, is often put on the breast soon after birth, is given, besides the mother's milk, a great deal of liquid butter, which during the first eight days even wholly replaces the former in case the child refuses the breast. Later such a child is given *[illegible]* cow's milk as a substitute for mother's milk, and, to be sure, from a nursing bottle (see figure) of gourd (Fig. 81), which consists of a hollowed-out bottle gourd, over whose upper, open end, as a sucking stopper, is tensed a piece of leather pierced at the tip. During the sucking the mother is usually seated, while the child lies horizontally on her lap or squats beside her on the ground. Since rarely the woman stands and holds the baby on her arm in a sitting position; even more rarely mother and child further lie side by side on the ground. The suckling period, during which the mother is called *ap dawaway*, lasts about two years. Its end as a rule is conditioned by the onset of a new pregnancy, in that the woman comes a male baby up to the third month of pregnancy, a female one up to the fourth or fifth month. Weaning, for which superstitious considerations are of no importance, comes to pass either in that one removes the baby from the mother, takes it to another but nearby, or the mother makes the breast distasteful to it by rubbing her nipples with the bitter juice of the *ak* aspens also. A permanent drying up of the mother's milk is explained by the woman's physical constitution. The women seek to

Fig. 81. [illegible]

[illegible]

[illegible]

[illegible] /100 cases/
being born by milk secretion by a copious drinking of [illegible] tea. Meanwhile the child is nourished with cow's milk.

For pain in the uterus (at parturition) and in the uterine ligaments (or both), in which the woman drinks a cup decoction of [illegible] (Carica papaya).

To relieve an abortion, the one concerned drinks a decoction of dried goat faeces or a strong decoction of [illegible] (Cordia myxomixa) or [illegible] tea. During the subsequent two or three days of convalescence she takes a weak decoction of [illegible] tea/soup back or one of the bark of [illegible] (Calabrina arborea).

Concerning fertility, the [illegible] of the women, and child mortality I've also to discover the following. The largest number of one woman's confinements that became known to me was 15. The 97 old women questioned had given birth to 548 children all together, which gives an average of 5.5 confinements for one woman. Of these, 51%, therefore 45.3 per cent, were boys, 57%, therefore 51.8 per cent, girls. Before their circumcision 36.7 per cent of the children died, including the stillbirths.

It should also be mentioned that the inclination of a male pregnancy is rejected as having arisen through one conception.

[illegible]

/301 cont./
poetry (3).

1. That circumcision among the Israelites -- as is assumed -- attained religious significance only during the Exile is refuted, it seems to me, by the use of the same knife in earlier times.

as the Bible often designates it.

Circumcision certainly does not owe its origin to considerations of cleanliness -- as was so often known -- since the desire for cleanliness could be satisfied more simply in other ways and without an operation not always entirely safe. Furthermore, we also find this custom preferred precisely among those peoples who certainly do not attach any particular value to cleanliness. Moreover, however, I also doubt that /302/ the utility of circumcision in the matter of cleanliness is actually so great, for among the only very recently cited primitive peoples the part in question is so much more exposed to the effect of dust, etc. and injury by thorns, spiny leaves, blossoms, and grasses dogs it would be otherwise.

(581) The circumcision of girls among primitive peoples may also be interpreted as a preparation for marriage. Among the Ibeni, besides the point in time at which it is undertaken, the way of life of the girls before and after the operation argues in favor of this. Clitoridectomy excises little distinctive or valuable/ [illegible] excision lessens desire and, in valuating, coercive passion./ This has, in the opinion of the people, great advantage for the growing and suckling child, as is also shown by the continence rules of the Ibeni during pregnancy and the suckling period.

(583) (585) As we know, the Bible knows of no circumcision of the girls. That such was customary in Egypt, however, even during the oldest Biblical period, is taught by the 19th of the British papyri, in which there is mention of the circumcision of the girl Tawosi, the daughter of Herkef of Memphis. There, too, the girls were circumcised at the age of puberty (1).

1. Plem. "Das Kind in Brauch und Sitte der

/Tell name./

daughter, the rest of the dowry are in the hands of his wives, who acquire these dowry through the birth of a son. Through this the wives, who have the duty to tend and care for the livestock, are interested in the preservation of the property in the most economic way. This is the one factor of the polygamy of the Masai promoting prosperity with all its advantages for the political economy. The other lies in the fact that many women give birth to more sons to one man than one woman could. Sons, however, male offspring are augmenters of the parental property. The boy grows up to become a warrior and brings his family the spoils of the common raids, through which not only is the herd increased, but, through the supply of new blood, is also improved.

Polygamy among the Masai is therefore a sacred institution. Without a large number of women would be deprived of their sacred occupation, a condition that seems impossible for a primitive people. It is, moreover, a source of prosperity, which, among a culture-poor nomadic people, can only make itself felt favorably for their preservation as a people. From it follows, first of all, good nutrition, which evokes the holy restraint to the effects of diseases. It corresponds to my observations that among the Masai in general, among adults, fewer cases of death occur as a consequence of illness than is the case among the Negroes living in their vicinity. Also, serious illnesses are more infrequent among them than among the former and are milder in their course. The circumstance that abortion is practiced by the women is only very rare exceptional cases also undoubtedly acts to preserve health. One can sufficiently observe the harm that this bad custom has often caused primitive peoples among the native neighbors of the Masai, though indeed there are also exceptions to this. Thus, I met a number of Dorogga women who were through this operation four to six times and diligently, as well as apparently, without harm.

In contrast to the high fertility there is also a rather high child mortality, though infanticide is entirely unknown. It is definitely beneficial for the child that through work the mother is not kept outside the kraal, but can always remain in the vicinity of the child. The long nursing period of about two years is also advantageous.

/140 cont./

thereto is the child's health, on the other hand, are the poor huts which are always /140/ filled with dense smoke, and furthermore the lack of cleanliness and the faulty diet. The belief, widespread among all African primitive peoples, that to give strength and health back to the suffering of the baby, despite all its struggles and screams, with unbelievable quantities of butter, fats, as well as smooth and intestinal affections, and ailments of the respiratory organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in late life, and if one further considers that, in respecting the blood bonds, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at ruling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age at which the men enter their first marriage is unfavorable for population increase. Until about the 30th or 35th year of life the blood belongs to the warrior standing, and he may marry only after leaving it. This circumstance in turn makes free love, such as exists in the warrior houses, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we shall have to judge more leniently the free love existing among the married, which, despite extensive restrictions, appears to us like a restrictive prostitution of the women. One can do this all the more since through that professional prostitution is excluded here, and consequently the possibility of infection is greatly reduced; this last circumstance is undoubtedly to be regarded as people-preserving. Actually the blood sickness that is known since (before the great Livingstone epidemics) venereal diseases only very rarely occurred. Immorality is rightly regarded as a people-destroying factor, and history teaches us by many examples how licentious and refined sensuality was one of the grounds that caused the decline of higher peoples. Here among the Masai, however, it is not a matter of this unnatural kind of